

LONDONS ¹⁰

LOOKING BACKE

TO IERUSALEM,

OR,

GODS IVDGEMENTS

Vpon OTHERS, ARE

TO BE OBSERVED

BY VS.

Jeremiah. 44. 2. 3. vers.

1. *Thus saith the Lord of Hostes, the God of Israel: Yee have seene all the evill, that I have brought upon Ierusalem, and upon all the Cities of Indah: and behold this day, they are desolate, and no man dwelleth therein.*
2. *Because of the wickednes which they have committed, to provoke me to anger, &c.*

August. 7. 1630.

Preached at Pauls Crosse by Iohn IONES Mr.
of Arts, Curate and Lecturer; at S. Michaels
Basenshaw.

LONDON,

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Red-crosse-streete, 1633.

LONDON
LOOKING BACK

OF
GOLDEN WEDDINGS

TO THE OBSERVANCE

73-7310

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TO THE RIGHT,
HONORABLE SIR
NICOLAS RAYNTON,
KNIGHT, LORD MAIOR
of the Citie of
LONDON.

*Together with the Right Worshipfull his brettren,
the Sheriffes, and Aldermen of the same
Citty.*

W. I. desireth all blessings spirituall, and
temporall to be powred upon you in
this life, and eternall blessednesse
in the life to come.

RIGHT Honorable
And Right worshipfull, I am
bould to present unto you this
Sermon, preached at Pauls
Crosse, because the Authour had
so intended, after that the im-
portunity of some Christian friends had prevailed
a 2 with

with him to have it published; which Sermon, is intituled Londons looking back to Ierusalem, according as God send Ierusalé to looke to Shilo, what he did unto it, for the wickednes that was in it, which was his text handled: And what the sinnes of Ierusalem were this sermon doth plainly discover, as pride, fulnes of bread, & idlnes, contempt of Gods Ordinances and ministry; And hereby we may be admonished of that generall outward formality in Religion; but where is the life and power, in a holy walking with God? where is the earnest contending for the faith once giuen unto the Saints?

God hath aduanced your Honour to this place of dignity: stand fast, to that charge, which God and his Maiestie hath put into your hands, to cut off the cords of all prophanesses, and Sabbath breaking, &c. And the Lord make you zealous for his glory; to stand fast in that liberty: wherein Christ hath sett you free. Receive this Right Honorable, and Right Worshipfull, as a testimony of his, for your loues to Gods Church, in maintaining so many Preachers at home, and abroad, which drawes the great blessing of God upon you, and the Cittie for the same (as it was his speech on his death bed) receive

it Right Honorable, and Right worshipfull
Company of Haberdashers, from whom he received
some yearely stipend while he lived, his Lectureship
being but smale; Reade it Right Honorable,
and Right worshipfull; and the Lord writ it in the
tables of every one of your hearts, that you may
avoid the iudgements of the wicked, and inioy the
blesings prepared for the righteous, & that for the
Lord Iesus Christ his sake: to whom be given all
honor and glory, now, and for evermore. Amen.

Your Honours, and Worships
daily Orator,

WILL. IONES.

This Psalm, CXIX. The sixt part, he gave
to be sung before his Sermon.

41 **T**Hy mercyes great and manifolde,
let me obtaine (O Lord:)

Thy saving health let me enjoy,
according to thy word.

42 So shall I stop the slanderous mouthes,
of lewd men and unist:

For in thy faithfull promises,
standes my comfort and trust.

43 The word of truth within my mouth,
let ever still be prest:

For in thy iudgements wonderfull,
my hope doth stand and rest.

44 And whilst that breath within my breast,
doth naturall life preserve:

Yea till this world shall be desolude,
thy lawes will I obserue.

45 So walke will I as set at large,
and made free from all dread:

Because I sought how for to keepe,
thy preceptes and thy reed.

46 Thy noble acts I will describe,
as things of most great fame:

Even before Kings I will them blase,
and shrinke no whit for shame.

47 I will reioyce then to obey,
thy worthy bestes and will:

Which evermore I have loved best,
and so will love them still.

48 My hands will I lift to thy lawes,
which I have dearly sought:

And practise thy commandements,
in will, in deed, and thought.



Master Iones his Prayer before his Sermon.

Most great and glorious Lord God, who by thy Almighty power hast created the Heaven and the Earth, and by thy unsearchable wisdom governest and guidest the same: we vile and base wretches, that have defiled the Heavens by our finnes, and cursed the earth by our transgressions, doe prostrate our selves in all humility before the throne of thy Divine Majesty: beseeching thee to looke upon us not in justice, but in mercy; not as we are in our selves, but in the face and countenance of thy Sonne Iesus Christ. In our selves we are altogether unworthy to come into thy holy presence, to tread upon holy ground, or to meddle with holy things. This day is holy, set apart by thine owne selfe for thine owne holy worship: this place is holy, it is thy owne sanctuary, thy ordinances are holy, & the service in which we are imployed, is a holy service. But we are most vnholly, impure in our very beginnings, impure in our proceedings; all over polluted with sinne: in all the faculties of our soules, in all the members of our bodies: in the notions & imaginations of our minds, in the motions & inclinations of our wils, in the affectiōs and desires of our hearts, in the words of our mouthes, in the workes of our handes: wee are poore, and wretched, and blinde, and naked, high-minded, vaine-minded, worldly-minded, false-hearted, full of hypocrisi: full of security, full of infidelity, wanting in charity, wanting in knowledge, in zeale, intemperance, in patience; deficient in all grace, abundant in all sinne, wee have sinned against all the meanes of grace: thy word, thy Sacraments, thy Sabbaths, thy Christ, thy Spirit; we have sinned against all the times of grace: we have sinned in the times of our childhood, in the times of
our

A Prayer.

our youth, and our riper yeares not onely in the times of ignorance, but since wee have knowne thy will: not onely through infirmity, but presumptuously: we have sinned against all thy attributes, we have abused thy patience, provoked thy anger: we have sinned against thy Iudgements, which should have enforced us to obedience; against thy mercies, which should haue allured us and led us to repentance: wee haue sinned against all thy creatures, against heaven, and against earth: against all thy workes; against the worke of creation, by defacing thy Image; against the worke of thy preservation, by distrusting thy providence: against the worke of redemption, by our infidelity; against thy law, which is the rule of righteousness, against the Gospell of grace and saluation; against our vow made unto thee in our baptism: we haue broken the first vow that ever we made, and never since haue beene faithfull in our promises unto thee: against our owne purposes and promises made unto thee in our prayers, and that before our calling, and since our calling: in our generall calling, and in our particuler callings: we haue failed and sinned since it hath pleased thee of thy free mercy to translate us out of the powers of darknesse into the kingdom of thy deare Sonne. What shall wee doe that haue thus sinned against thee, O thou preseruer of men? whither shall we goe from thy spirit; or whither shall we fly from thy presence? If we ascend up into heaven, thou art there: if we make our bed in the deepe, thou art there: if wee take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand finde us. No darkenesse can cover us from thy all-seeing eye, no place can shelter us from thy almighty hand: thy iudgements can follow us, and thy vengeance take hold on us whithersoever we goe. What then shall we doe in this perplexity? In all humility wee cast downe our selves before the throne of thy mercy, bewailing our
misery

A Prayer.

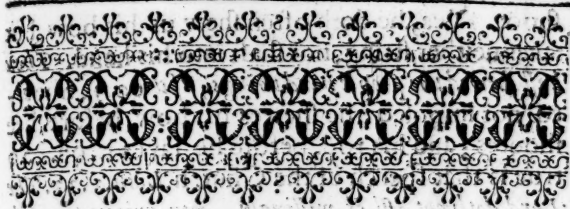
mifery, with bleeding hearts and throbbing foules deplo-
ring our mifery, imploring thy mercy, condemning
our felues, confeffing our fins; promifing, purpofing
and refolving with all our hearts to forfake our finnes.
Though we are out of meature finfull, yet thou art
out of meafure mercifull: thou art infinite in mercy,
and with thee is plenteous redemption. The greater
our fins are, the greater fhall be the glory of thy mercy,
and of thy Sons merits, in forgiving our finnes, which
are fo many and fo great. Pardon therefore, we pray
thee, all our fins paff: wash us from them in the pure la-
ver of thy Sons blood. It is not the river *Jordan*, nor
all the rivers of *Damafcus*, that can cleafe us from our
fpiritual leprosie: onely thy Son, thine onely Sonne,
and that pure fountaine of thy Sonnes blood, which
thou haft opened to the houfe of *David*, and to the in-
habitants of *Ierufalem*. for fin, and for uncleannesse.
In that blood we befeech thee to wash us from our fins,
from the guilt of fin, from the punifhment of fin,
from the power of fin, with that blood purge our con-
fciences from dead workes, and quicken us by thy
Spirit unto a new life, that we may ferve thee the true
and ever-living God, zealoufly without feare, univer-
fally without partiality, fincerely without hypocrisie,
constantly without apoftacy, in all righteoufneffe and
true holineffe all the dayes of our liues: that the end of
our life may be the end of our faith, which is the falua-
tion of our foules. And although we are unworthy to
pray for our felues, yet in the name of thy Sonne we
are bold to enlarge our prayers for thy whole Church,
howfouer diftressed or wherfoever difperfed through-
out the parts of the whole earth. Give thy Gofpell a
free paffage, repaire the ruines of *Sion*, build up the
broken wallles of *Ierufalem*, and with the breath of thy
nostrills blow downe the walls of *Iericho*. In thy due
time put an end to the troubles of the Church a-
broad. Why withdraweft thou thy hand, even thy
right

A Prayer.

right hand; and doeſt not plucke it out of thy boſome? how long oh Lord, how long wilt thou ſuffer the blood of thy ſervants to be ſpilt upon the ground? Thou that didſt once heare and regard the blood of *Abel*, one man crying for vengeance; wilt thou not heare the blood of many thouſands? What advantage canſt thou have in giving over thy owne children to the fury of their enemies? ſhall thy enemies triumph, and thy children periſh? ſhall thy enemies reioyce & thy children mourne? ſhall the light of thy Goſpell be eclipsed, the ſplendour of thy glory obſcured, thy temple defiled, thy name diſhonoured, thy truth ſlandered? Are they of Babilon better than they of Sion? or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo beleued thy couenant as *Jacob*? Arife then oh Lord, ariſe, plead thy owne cauſe, honour thy owne name, defend thy owne altar, fight thy owne battaile, protect thy owne people: behold the pride of the wicked, and ſend thy wrath upon their heads: throw downe the forces of all them that haue purpoſed cruel things againſt thy Sanctuary, againſt the top of Sion, thy hallowed houſe, the place where thine honour dwelleth. Make every nation to acknowledge that thou art the God of all power, that there is none other that proteſts thy Church and truth but thou onely. Protect thy Church and truth among us, and all that thou haſt placed in authority over us; eſpecially his ſacred Maieſty, *Charles*, by thy gracious providence King of great Britaine, Fraunce and Ireland, defender of the true, ancient, Catholick Apoſtolick faith, and in all cauſes, and over all perſons, as well Eccleſiaſtical as civill, next under thee and thy Sonne Chriſt, ſupreme governour. Bleſſe we beſeech thee his royall confort Queene *Mary*: beſeeching thee that with *Mary* ſhee may chuſe the better thing that cannot be taken from her. Bleſſe the preſent pledges of our ſucceeding hopes, Prince *Charles*, with lady *Mary* his ſiſter. O Lord grant that as they grow in yeares

yeares, so they may grow in grace and fauour with thee and with men. Blesse the rest of the Royall progenie beyond the seaes, the Lady *Elizabeth* with her princely issue, when thou seemest best; settle them againe, in their former inheritance, that they may be nursing Fathers and mothers unto thy Church. Blesse the Right Honorable the priue Councel, the true hearted Nobility and Gentrie of our Land, the Reverend Iudges, all vnto whom thou hast committed the sword of iustice, all Ministers vnto whom thou hast committed the sword of the spirit, what names or titles soever distinguished; whether Archbishops Bishops, or inferiour Pastors. And that there may be a continuall supply of able men to governe both in Church and common wealth, blesse all nurseries of good learning, especially the two famous Vniuersities of this Land, Cambridge and Oxford, water the young plants that are in both of them, with the dew of thy grace that they may grow vp as Cedars in Lebanon for the building of Sion. And comfort all that are comfortlesse oh thou Father of comfort, and God of all consolation, visite the sicke, strengthen the weake, heale the wounded, bind vp the broken hearted, gather the disperfed redeeme them that are enthralled, relecue them that are impoverished, succour them that are tempted, restore them that are fallen by infirmitie, and establish them that stand by thy free spirit. Finally, giue a blessing we pray thee, to this our meeting, in this thy house vpon this thy day: to speake and to heare thy holy word, O Lord God I am a child, and cannot speake, I am of polluted lipes, and slow of speech, but thou art he that canst giue sight to the blind, and speech to the dumbe, therefore untie the strings of my stamering tongue, and touch it with a coale from thine altar, my doctrine shall drop as doth the raine and as the dew vpon the grasse. And for this thy people, touch their eares and their hearts with

with the finger of thy blessed spirit, that they may
fear thy word attentively, conceive it rightly, be-
lieve it readily, apply it wisely; treasure it up in their
memories, faithfully practise it, in their life and con-
versations conscientiously to all our understandings may
be enlightened, our hearts purified, our consciences spa-
cified, our sinfull lines reformed and our soules saved
yea, the whole man at length glorified in the land of
the living. And that in and through thy deare soone,
our onely Saviour Iesus Christ, in whose name and
words, we pray: Our Father &c.



IEREMIE 7. 12.

But go yee now unto my place which was in Shiloh; where I set my name at the first: and see what I did unto it for the wickednesse of my people Iſrael.



SUCH is the lenity and longanimity of Almighty God, that before he proceedes to the punishment of sinners hee gives them many warnings: before he send the storme shall not now profit you that are wicked, but you and your temple shall be destroyed. The temple is not more excellent than another place; but for the Arke and the Alter: indeed it is somewhat more adorned, but all the excellency and sanctity lie in them. And were not these as well in *Shiloh*? yet notwithstanding it was ruinated. So that it is but a folly in you to wax proud of these things, as if their sanctity without your sanctity could save you from the wrath to come. Therefore, for the abating of your pride and the rectifying of of your confidence, *Goe to my place &c.*

Which text, though at first sight, seemes not

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VCH is the lenity and longanimity of Almighty God, that before he proceedes to the punishment of sinners hee gives them many warnings: before he sende the storme

shoot. Yea, he doth often shew us his bow, but takes neither string, nor shaft into his hand. *Thou hast shewed the people hard things, Psal. 60. 3.* Shewed, not imposed: he shewes his bow, before hee shootes; and his rod, before he layes it on. So true is that speech of the Church, *Lam. 3. 33. The Lord doth not afflict willingly, nor grieve the children of men.* Search the rolles of holy writ, and there yee shall observe him, sometimes grieving for sinne, sometimes complaining of it, sometimes threatning of it, sometime propoling to us the execution of his iudgements upon others for such and such sinnes: as here to Ierusalem, that shee might see her miserable condition & fall to speedy deprecation, to her and her inhabitants, he poundeth *Shiloh*, as a spectacle of his justice, and that for those sinnes of which *Ierusalem* was as deeply guilty as ever *Shiloh* was. *Item locum meum in Silo. &c.*

The

chuse but set a sudden stop and period to their prosperity: yet did they trust for safety in the outward badges of their religion, and especially in their Temple, saying, *The Temple of the Lord, &c.* The temple of the Lord is holy & glorious & revered of all: how is it possible that any should destroy the temple of the Lord, or vanquish the city in which that temple is? Oh, saith *Jeremie*, *trust yee not in such lying words*: for the holines of the place doth little availe a people, if they themselves be not holy in their lives. For proove of which goe but unto *Shiloh*: the holinesse of the place in *Shiloh* (where at first the holy Tabernacle staid for a long time, & the Ark before which the name of God was invocated, and the worship of sacrifices administred) did nothing profit the people of *Israel*, when they gave themselves to wickednesse, but together with them that place was reiectd of the Lord: so the temple of *Salomon* shall not now profit you that are wicked, but you and your temple shall be destroyed. The temple is not more excellent than another place; but for the Arke and the Alter: indeed it is somewhat more adorned, but all the excellency and sanctity lie in them. And were not these as well in *Shiloh* yet notwithstanding it was ruinated. So that it is but a folly in you to wax proud of these things, as if their sanctity without your sanctity could save you from the wrath to come. Therefore, for the abating of your pride and the rectifying of of your confidence, *Goye to my place &c.*

Which text, though at first sight, seemes not

to meddle with matters present now, or neere home, but past and farre off, matters of another Meridian, aloofe from us as farre as *Shiloh*, or *Ierusalem*; concerning not Christians; but Iewes, mentioning not our wickednesse but theirs, *the wickednesse of the People Israel*. Yet as the Sunne, though it rise in the East, sets in the West, by that time the Text hath gone its circuit, it may come to set farre from where it rose: as *Nathan* though he began with a parrable of two men and a sheep, yet brought it about in the end to, *Thou art the man*.

In our Text there is a journey prescribed, yea a double journey, the one corporall, *Go*; that respects the body: the other spirituall, *see*; that respects the minde. Or if you like it better, here is a direction to a double action, *Go and see*.

1. *It, go yee*: and that is amplified by two circumstances, the time and the place: besides which yee may adde the consideration of the persons, *Yee, Go yee*. And 1. the persons are the inhabitants of *Ierusalem*. 2. the time is *now*, go presently, for delay breeds danger. And 3. for the place it hath a double description:

1. Nominall, it is *Shiloh*.

2. Reall, it is the place where *God did set his name at the first*.

In which latter are diverse particulars to be observed. 1. proprietary or owner of it, *God*; *my place*, saith the Lord; which shewes the glory of it: for that must needs be glorious which is the place of *God, the King of glory*, But the whole world

1 What that place was possessively.

1 King. 8. 11.

world is Gods as well as *Shiloh* was: true, but this is his in speciall respects, set down in the next passage, expressing the reason, why *Shiloh* was so glorious. it was a priveleged place, for 1. *God did set his name there*: and not onely so, but 2. *he* ^{2 What that place was positively.} set it there *at the first*. Ther's the glory of the place, the sanctity and previledge of the place, and the antiquity of each. *Go yee now &c.* ther's the first act.

The second followeth, *Videte, See*: not onely *Go*, but *Go and see*, as *Philip* to *Nathaniell*, *Come and see*: ^{Ioh. 1. 46.} When yee are come to *Shiloh*, bee not idle there, but open your eyes and see, imploy your mindes and consider, *What I did unto it for the wickednesse, &c.*

1. Observe what was done unto it, the calamity that befell it:

2. Who was the Authour of that calamity, *I*, saith the Lord:

3. What was the impulsive cause that provoked the Lord to inflict that calamity, *Wickednesse*.

4. Whose wickednesse it was that could so farre provoke him as to reiect his owne place *Shiloh*, the wickednesse of his owne people *Israel*: Where wickednesse raigneth, God will not spare that place, though it be *Shiloh*, nor that people though it be *Israel*, *Go yee now &c.*

I will handle the text two ways. First, Exegetically or Paraphrastically, by way of explicatio: then Diadactically or Doctrinally, by way of instruction. And I begin with the first act, *Ite, Go yee.*

Men for the most part are like the snail, alwayes carrying her house on her backe. Commonly we love a sedentary life, and are loath to leave our cushion, unwilling to disease our selves, *Vtinam hoc esset laborare*, said he that lay along and stretcht himself. As the slothful man is *Socors*, that is, *Sine corde*, without a heart; wanting affection and courage to doe what he knowes: so is he *Piger*, that is *Pede ager*; he lackes a foote to convey him to any honest imployment. Like those secure ones overwhelmed in the generall deluge, he can sit still, and laugh and sing, till the water stop his wind and he be drowned. But wisdome is not gotten by sitting at home in *Hemicyclo*, in an halfe mooned chaire, or by lurking in a corner: as *Solon*, *Socrates*, *Cesar*, *Plato*, *Cicero*, & other Pagans knew well, who, to purchase wisdome, exposed themselves to the tempests of forraigne climates. And God himselfe, that they might learne wisdome, doth here send the *Jewes* out of their own City. *Ite, Go yee*. So long as you containe your selves within the narrow compasse of your domesticall seate, like sheepe in a pinfold, yee stand gazing upon the beauty of your city, the outward splendor of your temple, and admiring at those goodly gifts, with which it is enriched, not admitting the least thought of a change. Let me therefore counsell you no longer to shroud your selves in your city, but measure a few steps, *Go* out of your owne place and take notice how things passe abroad, *Go*.

2. And *Go yee*; yee the inhabitants of *Ierusalem*, yee

ye that stand so much upon your outward prerogatives, that looke for safety in my sanctuary, be your sinnes never so many. Yee are the fittest schollers to take out that lesson which I am about to teach, but out of your owne schoole. Therefore *Go yee*, Yee that sleepe in the chaire of security, supposing there is nothing good but that which yee know, no house comodious but your owne, no aire to live in but where yee breath, no life like that which yee leade in darknesse and ignorance, *Go yee*. Go from your chaire or bed, where yee sleepe in security; go from your sensuall pleasures, bewitching pastimes, brutish passion, beastly companions; *Go* from your custome coldnesse and stupiditie, *Go* from your self-conceited opinions and imaginations, it is to you that are secure that I doe here direct my speech, lifting up my voice like a trumpet, & rowling you up from that sleeping stoole of yours. Therefore *Go yee*, yee your selves personally, stand not to the report of others, but *go* your selves unto the place, and see with your owne eyes *What I did unto it*.

3. And *Go now* too: make no delay, *Now* is the onely sure part of our time, that which is past, is come and gone: that which is to come may peradventure never come. Till to morrow, till this evening, till an houre hence wee have no assurance. *Now* therefore; or, if not *Now*, as neere *Now*, with as little distance from it as may be, *Go yee to my place*.

4. *My place*, that the next, be not extravagant, straggle

Act. 1.

straggle not to those places to which your owne lusts invite you, that is to follow *Iudas*, who went to *his own place*: go not on neither in the way that ye have begun but go whether I direct you; *ad locum meum*, to my place; to go thither will bee worth your labour indeed. So that this license of travell is limited and bounded, as you see. Some there are that love travel as their life, so they may be gadding, they care not to what place it bee: they dare breath in the poysonous ayre of *Italy*, and touch the very pommell of the *Chaire of pestilence*: So the Devill playes the Marshall and takes them up, because they straggle abroad without a warrant or passport. We can never have comfort in any travell or journey, except it be so bounded as this in our text. Go yee, saith the Lord, *ad locum meum*, to my place.

Rom. 9. 25.

5. *My place which was : was*, and is not : God sometimes calles them his people which were not his people; and that his place which was not his place: and on the otherside sometime they which were his people cease to be his people, and that which was his place ceaseth to be his place. *My place which was : was*, and is not.

6. *Was at Shiloh*: thats the next, God sends them not out of their own coasts into a forraigne country, as he did *Abraham*, nor yet to a remote place in their owne country; Go, saith he, to *Shiloh*, thats not farre, yee have the name of the place and cannot misse it, nay, ye cannot but know it, it being but six miles distant from your Metropolis, *Ierusalem*.

This

This *Shiloh* was once *my place*, that which I Deut. 12. 5, 6.
chose for my selfe, above all other places. For
the understanding of which reade, *Iosh. 18. 1.*
There yee shall find that after the *Cananites* were
subdued unto the *Israellites*, and a place to bee ap-
pointed, where the people might meet for divine
service, God put it into their hearts to make
choice of *Shiloh*. 1. Because of the beauty and
glory of it, *Iosephus*, speaking of this matter, saith:
they placed the sacred Tabernacle in the City
of *Shiloh*, and sets downethis as the reason of;
ἐπιτηδίων γὰρ εἶδ' οὐκ αὖτις τὸ χάριον διὰ κάλλος, ὥς
οἰκοδομεῖν τὰν αὐτοῖς τὰ ἁγίασμα παρῆσθαι.
For it seemed to be a meet place by reason of the
beauty of the same, where the Arke might re-
maine, till such time as their affaires of State per-
mitted them to build a Temple. Secondly, Be-
cause of the convenience of it for the whole peo-
ple to meet there, being scituate aboute the midst
of the land of promise, as I said not aboute fixe
miles distant from *Ierusalem*, which was even in
the midst, the navell of the land, as *Iosephus* termes
it *. Thirdly, because it did belong to *Ephraim*,
which was more warlike then the other tribes,
(4) and so more able to defend the place of
Gods worshipping. Fourthly, principally, be-
cause their captaine *Ioshuah* was of (b) *Ephraim*,
he who assembled them to determine of the place:
and where hee dwelt and had decreed their so-
lemne meetings, there they perswaded them-
selves upon good ground, that the observation of

Lib. 5. c. 1. Anti-
quit.

* Ezek. 4. 5.

* To which
some apply that
text, Ezek. 38.

12.

a Psal. 78. 9.

b Iosh. 19. 49,

50, 51. & Num.

13. 8.

B

the Law and sacred rites would bee more exact. For these reasons, and especially by the direction of God, who had made choice of that place, they set up the Tabernacle of the Congregation at *Shiloh*, appointed that as a fixed seat for the Tabernacle, which before had beene in continuall motion; and for the Arke which was within it, that all the *Jewes* might repaire unto it in their chiefe solemnities, being to worship God with the oblation of their Sacrifices and first fruits, as wee reade of *Elkanah*, *1 Sam. 1. 3.* *He went up out of his City yearely, to worship and to Sacrifice unto the Lord in Shiloh.* In this respect *Shiloh* was the place of God, *my place*, saith the Lord, the place where *I did set my name*, that is, * *Vbi volui arcam residere*, where I made my Ark to dwell (for * the Arke is called by the name of God, and the Hebrew word imports a fixed residence:) *my place*, the place where I appointed my worship and the use of my ordinances, by which I am made knowne unto you, as a man is made knowne by his name. And which is yet more, I did not onely set my name there, but did set it there *at the first*, *In principio*, before your Temple was built, nay, before it was known that mount *Sion* should be the place where I would have a Temple built, then was *Shiloh my place*, consecrated to my service. All this considered, First, the propinquity of the place, it is *Shiloh*, and thats but six miles distant from your City: Secondly, the glory of the place, together with the sanctity of it, that it is *my place*, that which I made choice of above all other place,

* Calvin in loc.

* 1 Sam. 6. 2.

ces in the world, there to *set my name*, to settle my Ark & Tabernacle & divine worship. Thirdly, the antiquity of the place and priviledges of it, that I did *set my name there at the first*, long before the Temple of *Ierusalem* was thought on; I say, all this considered, it will bee worth your labour to follow my counsell in this, *Goe yee now &c.*

But to goe thither, is not all, that were soone done; to an *Ite* you must adde a *Videte, Go and see*, as the King of *Israel* said to his servants, *2 Kings* 7. 14. Your feete, your ankles, your locomotive faculty, were given you to *goe*; the spheares of your eyes, these lights, this sharpnes of sight, were given you to *see*: you are neither lame, nor blinde, therefore *Ite & videte, Goe and see*. The Philosopher * concludes against the Platonists, that the sight drawes most after the Element of water; for * as water is hardly kept within his owne, or without the limits of his neighbour Elements: so the sight, denied by nature to see it selfe, is never satisfied * with gazing upon other creatures, *The eye is not satisfied with seeing, Eccles.*

* Arist. lib. de sensu et sensato c. 2.

* Arist. de Gener & Corrupt l. 2. c. 2.

* Prov. 27. 20.

1. 8. And there is not more volubillity * in the eye, then curiosity in the minde, of man, to behold strange and uncouth sights. If such objects be neere, no lockes can hold us, *we must out to see*. Then what needs such a precept as this in our Text, *Ite & videte, Goe and see*? Yes: for it is not barely to see, to cast their eyes where they list themselves, but to fixe them upon that object to which God directs them. *See*, saith he, *what I did unto Shiloh, for &c.*

ΙΑΛΟΣ οculus

ἀπὸ τῆς ἐύλας

ἢ, a volubilitate Scapula

Marke the calamity which befell that place, which is in situation so neere you, in antiquity beyond you, in glory and sanctity sometimes equall to that Temple wherein yee trust. The calamity of it is recorded. 1 Sam. 4. Where yee shall reade, that the *Israelites* being smitten by the *Philistines* and in great distresse, they sent for the Arke out of *Shiloh*, trusting that the Arke (being a pledge of Gods presence and assistance) might then save them out of the hands of their enemies, as if their sinnes were not of force to sever the power of God from the Arke, and to make a divorce between the truth and the figure. Well, the Arke is brought, and in it the Law written in tables, but it had beene better if they had had the Law written in their hearts, when the Arke came into the campe, all *Israel* shouted with a great shout, so that the earth rang againe. Her's great joy, but to little purpose; they triumph before the victory and without the victory; for they triumph without God, nay against God do they erect their trophies of triumph, not being reconciled unto him by faith and repentance. The vanity of their triumph may appeare by the issue of the battell: for at the presence of the Arke they received a greater overthrow then before. The slaughter was very great, for there fell of *Israel* 30000. footemen, *Their young men were consumed and their Priests slaine: yea, the Arke it selfe, the pledge of Gods favour and succour, the strength and glory of Israel was taken by the enemies.* And (as *S. Ierome* * observes) the place, where *Shiloh* was,

* apud Sanctiū
in Ier. 7. 13. Sic
etiam Pellican.
ibid.

was, is utterly ruinated and made desolate. Howsoever, *Shiloh* forfeited her Charter, and lost her former priviledges * the residence of the Arke. For after the *Philistines* had brought it to *Bethshemesh*, it was fetcht to *Kiriath-jearim*, and so carried from place to place, but never more to *Shiloh*; where it had continued from the dayes of *Ioshuah* to the death of *Eli*, 369. yeares, according to the Chronologie of the *Hebrewes*, or 351. according to the Computation of other Authors. This was the calamity which befell *Shiloh*, it ceased for ever to be the place of Gods worship: which came not to passe by chance, but by the Divine providence. See, saith the Lord, *what I did unto it*. The *Philistines* were but my instruments in this worke; I, the chiefe Agent. *Non vires ferri, sed ferientis agunt. I did it.*

* Christophorus
a Castro. ibid.
1 Sam. 7. 1.

Ghiser in Jer. 7
12.

Ascon. Epigr. 5.

And yet I did it not out of any hatred, but in my iustice; not because I desired their woe, but because I was provoked by their sinne, even the Wickednesse of my people *Israel*. My people, for so were they in *Shiloh* as well as you in *Ierusalem*, My people, not onely as all by right of possession, but as you by the right of confederation and the grace of acceptation. But such is the righteousness of my nature, such the purity, of mine eyes, that I cannot with approbation behold sinne, no, not in mine owne people. If they, whome I have so much honored as to be my people, will so dishonour me as to commit wickednes against me, I cannot but glorifie my selfe by doing iustice upon the. The consider this ye that now professe your
B 3 selves

Amos 3. 2.

selves to be my people, and glory so much in the beaurie of your temple, *Goe yee now &c.* Hitherto be it spoken of the words exegetically: I now come to handle them Doctrinally. And now raske your wits and your memories and keepe pace with me; for within the compasse of the time I shall runne over these five observations, all of them naturally deduced, not tyranously inforced from the words.

1. Where God doth set his name, thars the peculier place of God.

2. The holinesse of the place cannot protect a people, except there be holinesse in the persons, who inhabit that place.

3. It is God who inflicts iudgement upon a place or people. *See, saith he, what I did.*

4. It is the wickednesse of a people which provokes him to iudgement, *I did it, saith he, for the wickednesse of my people.*

5. The iudgements of God inflicted upon others are to be observed by us: especially, if they be such as light upon his owne place and people. And this is the maine point which the text drives at. For to this end doth the Lord send them of *Ierusalem* to schoole (as it were) unto *Shiloh*: *Goe yee now &c.*

Observa. 3.1 1. Where God doth set his name, or place his
 **Psal. 84. 5. &* worship and ordinances, that's the peculier place
 42.4. of God. *My place*, saith the Lord here; and *My*
 **Cant. 2. 4.* *house*, *Ier. 11. 15.* *thy house*, saith the Saints*; his
Psal. 11. 4. & *banqueting* * *house* saith the Spouse; *his holy*
 74.7. & 26.8. *Temple*, saith * *David*, *the dwelling place of his name,*
 2 Chron. 6. 41. *the*

the place where his honour dwelleth. For God that is *Reason*, present in every place, is more especially present in that place; and God that doth protect us in every place, doth more especially protect us in that place; and God that gives blessings in every place, gives a more especial blessing in that place. First, I say, God, who is present in every place, is more especially present in that place, where he doth set his name, or settle his worship and ordinances: that's his dwelling place, and his resting place. He is in every place, but doth not dwell or rest in every place. *The Lord is in his holy Temple, the Lords throne is in heaven, Psal. 11. 4.* Hee is so in his Temple, as he is in heaven: that which heaven is above, is his Temple beneath, in heaven & so in his Temple, he is present after a speciall manner, in heaven is his glorious presence, in his Temple on earth his gracious presence; his * beauty, and * his glory too in some sort; his face and countenance. When * Psal. 27. 4. shall I come & appeare before God? Psal. 42. 2. Hebr. * Exod. 40. 34. Before the face of God: For the face, countenance and speciall presence of God is in his holy Temple. When Caine departed from the family of Adam, which was then the onely place where God was worshipped, it is said he went out from the presence of the Lord. Gen. 4. 16. because where he is worshipped, ther's his speciall presence, where Christ promisseth in those words, Where two or three are gathered together in my name, I will bee there in the midst among them. There, how & not onely so as I am every where, but in a more singular manner; I will be there by the presence of my grace and assistance

assistance of my spirit. In the time of the Law God was worshiped before the Arke, and the Ark was called by the name of the Lord, 2 Sam. 6.2. and when the Arke removed, they spake to it as to the Lord; *Rise up, Lord, and let thine enemies be scattered*, Num 10.34. The reason was, because the Arke was a signe to the people of Gods presence among them. So now are our Churches, wherein God is worshipped.

2. As there is Gods gracious presence, so there is his gracious Protection, and therefore the place where he is worshipped, is his peculiar place. It is like those Cities of refuge, which God appointed among the Israelites, whither he that had offended might fly for safety. The walls of *Salomons Temple* were carved round about with figures of Cherubims, and palme trees, and open flowers within and without. The palme trees and flowers, did type out the Saints (that grow up like palme-trees in the house of God) together with the variety of their gifts: the Cherubims signified the Angels, by whose Ministry God protects his people, and that in a speciall manner when they are in his house. That is Gods pavilion, wherein he hideth his children; the secret place and the shadow of the Almighty, that is, the defense (or as it is in the Greeke translation) *The protection of the Almighty when the inconstant person was cast out of the Church of Corinth*, it is said, he was delivered up to Satan, * the like is spoken of *Hymeneus and Alexander* * to Satan, that is, to the tyrannie of Satan * to the power of the evil

1 King. 6. 29.

Psal. 27. 5. &
91. 1.

1 Cor. 5. 5.

1 Tim. 1. 20.

* Calvin. & P.

Matyria 1

Cor. 5. 5.

er of the evill Angells: they wanted the protection of God and his good Angells, and so doe all those that are excluded the Church. The first *Adam* was placed in Paradise that hee might dresse and keepe it: so (saith *Bernard**) is the second *Adam* in his Church, which is a Paradise, or garden of delight, to defend and keepe it. * *Bern.* In dedicatione Ecclesie. ser. 6.

3. Where God is worshipped, ther's his speciall blessing, that attends his ordinances. Blessed are they that dwell in thy house, they goe from strength to strength, the Lord will give them grace and glory: grace, by the meanes of grace here, and glory hereafter. *Psal.* 84.4. &c. When God promisseth to give speciall blessings, he promisseth to give them in his house and within his walls. *Isay.* 56. 5,7. Contrariwise, when God threatens to withdraw his blessings from a people, he excludes them his house. * Now if Gods speciall presence, and speciall protection, and speciall blessing be there, where hee is worshipped, then that must needs bee the peculiar place of God. * *Hos.* 9.4.15

What terror should this strike to the hearts of those, that offer any violence to this place, the peculiar place of God? Will a Prince suffer his pallace to be demolished or battered? no more will God suffer any, without speciall punishment, to wrong his Church, which is his pallace, his pavilion, his dwelling place, and his resting place. *If any man destroy the Temple of God, him will God destroy.* 1 *Cor.* 3.17. But who are they, that be culpable in this kind? Not onely open enemies that

Vse.

by devastation lay it wast, but also secret enemies that undermine it, by Schismes and Sacriledge.

1. Schismaticks, Such as as make rents in the Church, dividing themselues from the vnitie of it, and scorning the authoritie of it, doe offer great violence to the peculiar place of God. They betray it into the hands of the enemies, and instead of Gods house, they make it *speluncam demoniorum*, a denne of Divells, saith Bernard, *Nil dissociabile firmum est.* * *A Kingdome divided against it selfe cannot stand.* Stones of one building that jarre one with another, will ruine the whole house. *Sola conjunctio facit domum* *. It is vnion that makes a house: wood and stones disvnited cannot doe it. Let those violent and turbulent spirits consider and thinke on this, by whome division and discord is fomented in the house of God: they goe about to ruinate this house, and to drive God himselfe away from it. For (as Bernard noteth) he will not abide in such a Kingdome where there is division, nor in such a house which is neere to desolation. To these factious spirits I propound for an example *Corah* and his accomplices, so severely punished for this sinne: because they had made a Schisme in the Church, God made a Schisme in the earth, the ground clave asunder, the earth opened her mouth and swallowed them up. *Num. 16. 31.*

But not onely by Schisme, by Sacriledge also is violence offered to the peculiar place of God: when the goods of the Church, things sacred and sequestred

Nam proditores quidem sunt, quicunque in hoc Domini castrum inimicos eius introducere moluntur, quales sunt utiq; detractores Deo odibiles, qui discordias seminant, nutriunt scandala inter fratres. Sicut enim in pace factus est locus Domini, sic in discordia loci diabolo fieri manifestum est. &c. Bern. in dedicatione Eccles. ser. 3.

* Prudent. Ply. chom.

* Bern. In dedicatione Eccles. ser. 1.

* Ib. ser. 2.

sequestred from common use, are alienated and taken away by the felonious hands of sacrilegious catchpolls. A sinne too common amongst us: the region of it being white, and ready for harvest, and calling for a sickle from heaven to cut it downe. As * *Ivo Carnotensis* once complained, so may every Godly man at this day: *Multa inordinata video in domo Dei, qua me torquent, maxime quod apud nos, qui altari non serviunt, de altari vivunt.* I see many things out of order in Gods house, which doe perplexe me; especially this, that they doe live of the alter, who doe not serve at the Altar; Church-locusts, whose lips no lettice likes but sacred *Manna*: and they in the the meane time that serve at the Alter, may starve at the alter. I cannot here passe by the words of a Reverend Bishop of this See; Time was religion did eate up pollicie, and the Church devoured the commonwealth, but now pollicie eates up religion, and the Commonwealth devours the Church. Men are profest Politicians; let the Commonwealth flourish, and what care they for the Church? Now *Munus offerendi* is turned into *Munus auferendi*; and old *Oblation* is turned into *Ablation*. Our Gentiles (Heathens I had almost said) doe breake into Gods house, and like bold theeves doe ransacke and pillage it, and with more then heathenish petulancie trample underfoote the Ministers of the Gospel. We need not wish that order of popish Priests, put on ourselves a voluntarie beggery, for Gentlemen have enforced us to it of necessity. We may now cease studying of

* Epist. 13. Anno 1688, cited by D. Tilley in his Animadversions upon Selden.

D. King in his Lectures on Ionas.

mons, and study for bread to put in our moutbes: like the *Iewes* under the oppression of *Pharisee*, when we should make bricke, we are forced to gather straw; when we should worke in our vocation, wee must looke out for sustenance, wee must set our heads and our hands to worke together, we must be Orators and Arators, Preachers and Plow-men, teachers and tent-makers: as if wee had the extraordinary dispensation of Preaching which *S. Paul* had, when he laboured with his hands and lived by his worke. *Dionysius* tooke from an Image a golden covering, pretending that it was too hot for summer, and too cold for winter, and gave one of wooll, saying, that that was fit both for summer and winter. So deale the sacrilegious persons of this age, cursed Improprators, corrupt Patrons, Barterers and purloyners of holy things, all those that under pretence and colour of Law, custome, composition, prescription, doe cut short the Minister of his proper portion; they take from the Minister his gold, which (say they) would make him proud, idle, covetous; and give him wooll, that will make him humble and laborious. Yet can they themselves (without pride sure) weare gold on their spurres, who will not indure a Minister to have gold in his purse. The Orator tells the grave Iudges and Senators in the Guild hall at *Rome* of a fellow called *Fimbria*, intolerably audacious, who stabbing *Quintus Scauola* at the funerals of *Cains Marius*, boasted of the favour that he shewed unto him, *Quod non totum telum corpore suo receperit,*

Cicero pro Roscio
Amarino.

repperit, that he had not thrust his dagger up to the hilt in his body. This fellow hath scattered his broode among us, there being too many that have beene spawned of him; who having seized upon a great part of the Churches Patrimoine, think it no smal kindnes they have shewd us, that they have not shred us of altogether, God is beholden to them for letting his house stand, though for the maintenance of his house and of his worship in his house, they have beene so bold with him, as either to share halfe, or leave him none. Now as the Eagle in the Fable, that was shot flying in the ayre, did much lament, when shee saw herselfe to be shot with an arrow that was feathered with a plume of her owne wing: so may Religion mourne, when shee sees herselfe thus wronged, by such as will seeme most to bee of her owne side. They pretend purging, but intend pilling: they * are sweeping Gods house * D. Prideaux
and prying into every corner, not to restore serm on Rev. 2. 4. the groat that is lost, but to take away the penny that is left. To whom I may speake in the words of *Damasus: Quâ fronte, quâ conscientia oblationes vultis accipere?* Damas Decret. With what face 3.
or conscience can yee receive tythes and oblations, that discharge no part of the Ministeriall function in Gods house? You say, that they were taken from idle drones and fatte bursten-bellied Monkes and Fryers. But why are they now detained and kept backe from laborious & painfull Pastors? The founda-

tions are cast downe: but *what have the righteous done? Psal. 111.3.* The foundations of the Church which should support religion, tents and maintenance, are cast downe, because of superstitious abusers; but what have the righteous done, that these things should be taken from them? but alas why should I touch that fore which is all dead flesh? you may say to me, as on did to *Luther*, when he began to preach against the Popes Supremacie and tyrannie, you had as good hold your peace. This wickednesse is so powerfull that you will never be able to prevaile against it. Get you to your study, and say, Lord have mercy on us and procure your selfe no ill will. But be it good will, or be it ill will, wee come hither to speake the truth: and for *Sions* sake I will not hold my peace. Who knowes whether the Lord may be pleased to open the heart of one *Lydia*, to attend to the things which are spoken? Consider then the danger of this sinne: *Prou. 20. 25.* It is a snare to a man to devoure holy things. As the feathers of an Eagle, laid with the feathers of other birds, are said to consume them: so holy things, the goods of the Church, mingled with private mens patrimonies, do devoure them. *Male parta, male dilabuntur*: which may be observed by the Crane in Embleme, that having swallowed a wrongfull prey, could not digest it. When *Scipio* robbed the Temple of *Tholossa*, there was not a man that carried away any of the gold, who ever prospered after it. That gold was not more fatall to the followers of *Scipio*, than the stolen goods

Act. 16. 34.

Aulus Gellius
Noct. Attic. l. 3.
c. 9.

goods of the Church have beene unfortunate to the Gentrie of our land. They have proved gangreenes to their whole estate, and as knot-grasse to dogges, which being eaten keepees them from thriving: so that in the end these robbers, or their posterity prove beggers. But that's not the worst: remember that of S. *Augustine*

Multi in hac vita manducant quod postea apud inferos digerunt. Many devoure that in this life, which they shall digest in hell. And againe, *Si in ignem mittitur, qui non dedit rem propriam, ubi mittendus qui in vasis alienam?* &c. If hee bee decreed to

the fire, which gave not his owne: whither is he to be sent that hath robd another? whilst thou snatchest from another, the Devill snatcheth away thee: and so long as thou withholdest it, the Devill withholdeth thee: thou retainest gold, & loseth thine inheritance: an unjust gaine but a lust losse. Lucre in thy coffer, but condemnation in thy conscience: a mischeife on that money that brings destruction to the soule. If this bee to ingrosse the portion and possession of the Lord, if this be to rob the house of God, who dares lay sacrilegious hands upon it? Oh meddle not with that which is consecrated to God: as *Pilates* wife sent her husband word, *have thou nothing to doe with that just man: Matth. 27. 17.* so, have thou nothing to doe with Gods portion: doe not forage his Church defraud his Ministers, this is to rob God himselfe. *Mal. 3. 10. Will a man rob God? yet ye have robbed me. But yee say, wherein have wee robbed thee, yee make your selves ignorant, as if yee*
knew

Aug. ad Macedon. Epist. 54. Dum. alienum rapis, a diabolo raperis, et quamdiu id detines, a diabolo detineris: retines aurum, & prodis coelum: iniuste detines rem alienam, & iuste amittis hereditatem tuam: iniustum lucrum, sed iustum damnum: lucrum in arca, sed damnum in conscientia: percat mundi lucrum, per quod fit animæ damnum.

knew not that yee had robbed me in my tythes and offerings. Yee are cursed with a curse, for yee have robbed me, even this whole nation: yee have joined your selues in one to rob mee of my portion, thinking the commonnesse of the offence to bee every mans particular justification therefore yee are heavily accursed. Enough to terrifie those sacrilegious pioners of Gods house, that say with them, *Psal. 83. 12. Let us take to our selues the houses of God in possession.* But I have spoken sufficiently touching this kinde of violence, offered to the peculiar place of God. I passe now to another. *R*

* Chrysost. in
1 Cor. Hom. 36.

* Ibid.

Further, they are here to bee taxed, who carry themselves irreverently in the place of Gods worship, which is the peculiar place of God, not a Barbers shop, nor an Apothecaries house, nor a common court, but the place of Angells and Archangels, the Kingdome of God, yea heaven it selfe*. Many by their indecent behaviour doe so vilifie this place, as if it were the worst of all others, worse then their owne houses, as *S. Chrysostome* * complained in his time: for ther's order observed, but in the Church (saith he) is such disorder, such confusion, such laughing, and fleering, and nodding, and whispering, such a stirre and noyse, that there is little or no difference made betweene the Church and an alehouse; nay betweene the Church and a Play-house, nay, betweene the Church and a brothelhouse, no difference made at all. I would to God this our irreverence were not a just occasion to the Romanists to scandalize our religion. *S. Paul, 1 Cor. 14.*

24. exhorts us so to carrie our selves in the Church, that if an unbeleever come in, he may say, God is there, and God is in us, and may be drawne to joyne with us in the worship of God. But if such a one should come into some of our Congregations, and observe the carriage of many, he will well say, what Lord do this people serve, that are so irreverent? *Mal. 1. 10.* The Lord said to the Iewes in the like case, *I have no pleasure in you, neither will I accept an offering at your hand*: and *v. 6.* he tells them, that they despised his name and made his table contemptible. It is our sinne at this day. Wee make his table contemptible, his throne contemptible, his house contemptible, his word contemptible, and all contemptible, by our indecent behaviour in the place of his worship. Therefore I say in this case, as the Prophet did to them in the like, *I pray you beseech God that he will be gracious unto us*: Beseech him with broken and bleeding hearts to be gracious unto us in the pardoning of this sinne. Remember how *Antiochus* was punished for profaning the house of God; so *Heliodorus*, *Nicanor*, *Belsazzar*; when Christ was in his humiliation he whipt out such, shewing by that base punishment that they are not sonns, but slaves: and will hee not then punish these now, being so highly exalted? When King *Ahashuerosh* conceived that *Haman* would have forced *Queene Ester*, hee tooke it the worse because it was in his house, *Will he force the Queene before mee in the house?* A man of the poorest condition cannot abide to see

*Mal. 1. 9.**Mac. 1. 9.**Mac. 2. 3.**Mac. 2. 15.**Dan. 5.**Est. 7. 3.*

D

his

his house abused : and shall God indure to see his abused ? He cannot, he wil not : therefore beware of that. Let it ever be our care, when we enter in to the house of God, where Father, Sonne, and Holy Ghost behold us, to doe nothing any way unbecoming that place.

To conclude this point : If the place where God is worshipt be his peculiar place, let us think upon the glory of this place, this land, (I meane) this Kingdome wherein we live. Here is the place where God doth set his name, settle his worship and ordinances, as once he did in *Shiloh*, and afterward at Ierusalem. Israel and England, though they lye in a divers climate, may bee said right Parallels; not in Cosmographicall, but in Theologicall respects. Nay, we doe herein farre transcend them: they had onely a drop to refresh themselves, we have the whole streames of Gods mercies poured upon us: they had only the green blade of corne, we have the plentifull increase as in the time of harvest; they had the shadow, wee the substance; they had a glympse of the Sunne, wee have him in the full strength: they had the Paschiall lambe to expiate sinnes typically; wee have the lambe of God to take them away really. They were Alphabetarij and Abecedarij, young beginners, learning their A B C under the tutorship of the law: but to us the Gospel is givē, where in our saving health is spread before our beleeving eyes, without any shadow cast over the beauty of it. We behold as in a mirrour the glory of the Lord with open face, 2 *Cor.* 3. 18, we feed up
on

Ioh. 1. 29.
Gal. 4.

on the true Manna, and drinke of the water of life freely. Oh let us thankfully imbrace our transcendent happinesse.

Plato was thankfull to nature (as wee reade in *Lactant.*) 1. For that he was borne a man, not a beast. 2. A man, not a woman. 3. A Grecian, not a Barbarian. 4. An Athenian, not a Theban; and finally, that he was borne in the time of *Socrates*. But much more thankfull should wee be to the God of nature, for that we are borne, not Pagans, but Christians; and in such a place as England, where heaven stands open, which to other parts is barred on the outside, with ignorance or misbeliefe. England is the place of Gods worship, therefore the peculiar place of God; so that we may say, as it is in the *Psalme*, *The Lord of hosts is with us, the God of Jacob is our refuge*: wee have his speciall presence, his speciall protection, his speciall blessing; and that so long as ever wee continue to serve him in holinesse and righteousnesse, not one minute longer. For the holinesse of the place cannot protect a people, except there be holinesse in the persons who inhabit that place: which is the second point, that falls next into our consideration.

Lactant. l. 3 di-
vin. Inst. c. 19.

Psalm. 46. 7.

1. *Observat.*

Shiloh was a holy place, glorious for sanctity and for the antiquity of that sanctity: yet because the inhabitants of it were not holy, both they and it were exposed to the fury of the enemy. Though God in the old Testament would be worshipped only in that place, where himselfe had set the memory of his name: yet did hee not so tye the

Ioan. Pappus
in 1. Cor. 7. 12.

memory of his name to any certaine place, but that for the impiety of the people, he changed the place of his Tabernacle and Temple

John 4.

Matt. 27. 43.

Ioseph. de bello
Iudaico. l. 7. ca.
7, 8, 9, 14, 17.

In the new Test. (because the Gospell was to be published through the whole world) that distinction of places is taken away; the time is now come, when neither in the mountaine of *Samaria*, nor yet at *Ierusalem*, men shall worship God by any such ty. Now every place is so long (no longer) the Temple and habitation of God, as there shall be found in it true faith and holynesse of life. But where these cease, where superstition and heresie doe corrupt faith, and wickednesse succeeds in the roome of holinessse, there the like judgement is to be feared which befel *Shiloh*; that God will remove his kingdome of grace from such a place or people, and give it to a Nation that will bring forth the fruites of it. *Ierusalem* might goe to *Shiloh*; and *England* may goe to *Ierusalem*, to learne this lesson, that the holinessse of a place cannot protect a people; except &c. Consider *Ierusalem*, the City of the great King, the throne of God, the place of holy worship and perfit joy: tell her turrets and marke well her bulwarkes, carry in your mindes the Idæa of her gloryes, how shee was great among the provinces, princeesse among the nations, the joy of the whole earth; and then on a sodaine behold her Temple and houses burning, the smoake of the fire waving in the ayre, and hiding the light of the sunne, the flame rising up to heaven, as if they would ascend as high as their sinnes had erst done,

done; her old and young, rich and poore, high and low, matrons, virgins, mothers, infants, Princes and Priests, Prophets and Nazarites, famished, fettered, scattered, consumed. Heer's a maiſter peece of Gods juſtice for ſinne: *Ieruſalem* once ſo glorious is now become a heap of ſtones, that holy-citie, yea, that whole country is now become a ploughed field, layd waſt under the feete of Pagans; And the place of divine Oratory become a den of Dragons. Go from *Ieruſalem* to the Churches of *Corinth*, *Galatia*, *Philippi*, *Ephesus*, *Smyrna*, *Nice*, *Laodicea*, *Antiochia*, to all the Eaſterne and * African Churches, ſometime glorious Sanctuaries of the moſt high, conſecrated to his ſervice: when the inhabitants thereof became polluted, they were rejected of the Lord, who diſcarded their Idols and gave their land to be inhabited by *Zijm* and *Ochim*, Turkes and Infidels. The more gloriously the ſun and ſummer have apparrelled a tree, the more we admire the blaſting; but when God hath planted a people in his owne holy ground, (as he did *Adam* in *Paradiſe*, *Israel* in *Shiloh* and *Ieruſalem*) watered it with the dewes of grace, ſhined on it with the beames of mercy, ſpent much care and coſt upon it; if this people brings forth no fruit or bad fruit, no marvaile, if there goes out a curſe, *Never fruit grow on thee more*; no marvaile; if God beſtow no more care nor coſt upon it, but ſuffers it to be laid waſt: as he ſometimes threatned to do to his Vineyard, *Iſay* 5.5. *I will take away the hedge thereof, I will breake downe the wall thereof, I will lay it*

Gbieſter in Ier.
7.12.

masse. I, saith the Lord. For such alterations and subversions, are not to be ascribed to fortune, destiny, starrs, planets or the like, but to God himselfe, which is our next point.

3. Observat.

It is God who inflicts judgement upon a place, or people. See, saith he, *what I did, Goe ye now &c.* It was he that forooke the Tabernacle at *Shiloh*, he that delivered his strength into captivity, and his glory into the enemies hands: hee gave his people over unto the sword, and was wroth with his inheritance, &c. *Psal. 78. 60. 61.* It was hee that gave the sword a charge against *Ashkelon*, that swept away the valiant men of *Egypt*, that opened his Armorie and brought forth weapons of indignation to smite *Babylon*; it is he that thus threatens *Ierusalem*, *Ier. 18. 11. I frame evill against you, and devise a devise against you: I will bring evill upon this place, the which whosoever heareth, his eares shall tingle. Whatsoever calamities befall us, publique or private, they are from God: Hee is the Authour of all our Tragedies, and hath written out for us, and appoynted to us, the severall parts, which we are to act in them.*

Ier. 47. 7.
Ier. 6. 15.
Ier. 50. 25.
Ier. 19. 3.

The more to blame then are those impatient Spirits, that in the case of calamity are sicke of the fret, not looking up to the hand of God, but fretting at the men and the meanes by which God doth afflict them: like the Ethiopians, who detest the Sunne, because it scorseth them with immoderate heate; or like curst mastives, that breake their teeth in gnawing those iron chaines, where-

wherewith their Master ties them, and in biting the staffe with which he beates them, as if a staffe could smite, or a chaine bind, without an hand to use it. It will be more laudable for us to imitate the Saints, who in every calamity did owne the hand of God. *The Lord hath given, saith Iob; the Lord hath taken away, &c.*

Psal. 44. 9.

Iob 1. 21.

Chrysost. in 1.

Ep. ad Theff.

ὁ κλέπτης ἀφείλετο, &c. What dost thou say, the Lord hath taken away? the theefe had taken away, the Sabeans had taken away his oxen, the Chaldeans had taken away his Camells: true, yet *Iob* complains not of them, but looks up to the hand of God. So should wee in the like case. Doth the plague come? looke up to God: doth the sword come? looke up to God: doth dearth come, poverty, ignominie, or any other calamity? A& it upon God. As *David* inquired of the woman of *Tekoah*, if the hand of *Iob* was not with her in the close plea, and artificiall atonement which shee made for *Absalom*; in all our distresses let us inquire, if there bee not the hand of God in them, and inquiring we shall finde it so: which when we have done, let us with patience resigne up our selves into his hands, saying, (as the Church, *Mic. 7. 9.*) *I will beare the indignation of the Lord, because I have sinned against him.* For it is our sinne which kindleth the indignation of God, and provokes him to judgement, which is our next poynt. See what I did unto it for the wickednesse of my people *Israel*.

2. Sam. 14. 19.

4. Observ.

Wickednesse was that cloud, in which all the stormes that fell on *Shiloh* were ingendred. It lies

Aug.

lyes in the power of sinne and wickednesse, to make the most fruitfull land barren, and the most blessed place accursed: A truth that may well passe for current, and being coyned in the mint of Gods word, *Psal.* 107. 34. God turnes a fruitfull land into barrennesse, for the wickednesse of the inhabitants that dwell therein, *Civitis ever-sio, morum, non murorum casus*. The ruine of a city, is not so soone wrought by the weaknesse of the walls, as by the lewdnesse of their lives that are the inhabitants. Were the walls of a city stronger then those of *Babylon*, the sinnes within would hurle downe the walls without. *Intra muros hostis*: thy perdition is of thy selfe o Israel. The Heathen Historian * observed, that *Rome* began to loose all, when sinne abounded most amongst all, *Romes* viter overthrowing was nothing else but their vices abounding and sinnes overflowing.

Hof. 13.9.

* Abundant voluptates desiderium per luxum atque libidinem peretundi perendique omaia invexere. Liv. Heylin.

An English Gentlemen at their expulsion out of *France*, was demanded by a French Cavalier when they would returne againe: his answer was feeling and pithie, When your sinnes (quoth he) are greater than ours. He knew well that for sins Kingdomes are translated from one people to another, and that a land spues out her inhabitants for the iniquity of them that dwell therein. * In *A Gellius*, mention is made of the horse of *Sejanus*, called *Sejus*, this horse, a goodly horse to looke on, but whosoever owned it, was stil unfortunate. Such a thing is sinne, unfortunate to all: whatsoever person or nation doth harbour it, can never prosper.

* A. Gell. Noct. Attic. 1.3. 29.

prosper. S. *Cyprian* writes thus to *Demetrian* and others, who impured to Christian religion pestilence, sword, famine, and all the evils which then fell out in the world: Yee are discontented to see God displeased, yee are angry that God is thus angry, as if yee could deserve from him any good by living ill, as if all these evils of punishment were not lesse than the evils of your finnes. * God of himselfe is gracious, mercifull, slow to anger and of great kindnesse, not willing to punish, except he be provoked: but if we provoke him by sinne, we are sure to feeble the punishment. Looke into Paradise, looke into hell, looke into heaven, looke upon earth, and every where yee shall meete examples to confirme this.

1. Look into Paradise, where God placed our first parents, and enriched them with all sorts of blessings; so soone as they fell into disobedience and did eate of the forbidden fruit, they were cast out: and as the sentence was gone out of Gods mouth, so the sword of justice, followes to execute, they must die and all their posterity. All must die in them, since all have sinned in them. Gen. 3. 22. 2 Esdr. 7. 48.

Secondly, looke into hell, see the unmercifullnesse of *Dives* punished, according to the rule of justice. *Desideravit guttam, qui non dedit micam*, Aug. He begg'd a drop of water and could not have it, because he denied a crumme of bread before, when *Lazarus* begg'd it. Luk. 16.

Thirdly, Looke into heaven and see sinne punished. 2. Pet. 2. 4.

E

nished

nished there : God spared not the Angels that sinned, nor those glorious inhabitants of heaven, but cast them downe to hell. And art thou better or dearer than the Angels?

Gen. 7. 11.

Fourthly, looke upon earth, and see there innumerable punishments, both personal and national, inflicted for sinne. Every story is a Chronicle of this truth, and the whole world but the practise. For sinne God fluced out floods from the sea and opened the windowes of heaven, taking away the retentive power from the clouds, that they might powre downe unmeasurably to drowne the old world; for sinne he rained down fire from heaven to consume *Sodom*, and opened the jawes of the earth to swallow *Corah* : for sinne he sent Ierusalem into captivity, and suffered *Shiloh* to be made desolate, *Go see now, &c.*

Num. 16. 31.

Ier. 48. 2.

Ier. 33. 15.

Ier. 30. 15.

See what I did unto it: consider how I deprived it of my mercies, and made it a spectacle of my justice. So true is that, *Ier. 2. 3. Evil shall come upon sinners.* The evill of sinne, is but an earnest laid downe for the evill of punishment. If sinne be the herald going before, punishment will bee the attendant, and follow after. When disobedience hath playd her part, then vengeance comes upon the stage. Should I turne over every leafe of sacred writ, and search all Fathers, and all writers divine and humane, by innumerable testimonies, I should evince this truth, that sinne hailes on punishment. It is so sure a concomitant of sinne, that oftentimes the word which signifies sinne, is

* *Zech. 14. 19* translated punishment *: as if sinne and punishment

ment were *termini convertibiles*, in a manner all one. Haply it is sometimes panished slowly, but alwayes surely. For a while it may with a boldned face outbrave vertue, and so flourish as if vice were the onely favourite of heaven: but, if wee have time for observation, we shall see it halting on a crutch, and blushing for shame. It winds about men, like a subtile river, (seeming onely to runne on his course) doth yet search as it runnes, gliding so slyly by, as if it scarcely toucht the bank, yet stil eats something in it. * *ὁ δὲ Θεὸς ἀλέσσει*

Raro antecessentem scelerum Deseruit pede pœna claudo.

* Plut. de sesa numinis ultione.

ne. Isidor Peleusi. ot lib. 1. Epist. 6

μύλοι, ἀλέσσει δὲ λαὸν: Gods justice is like a mill; it may be late, ere it doth grinde a man for sinne, but when once it begins to doe it, it grinds him to powder. *On whomsoever this stone shall fall, it will grind him to powder* *.

* Mat. 21. 44.

Gods patience being abused, is turned into fury; and then *horrendum est*, &c. *It is a fearefull thing to fall into the hands of the living God*: Heb. 10. 31. *Aquinas* * (not amisse) * Aquin. sum.

* Aquin. sum. p. 3. q. 86. art. 4.

gives this reason why men must be punished for sinne: The disorder of sinne (saith hee) cannot be reduced to the order of justice, but by punishment: for it is just that he, who, more than hee ought, hath followed his will, should suffer something against his will. This may bee the way to reforme him to Gods will. Though the anvil being beaten upon doth waxe harder, yet being put into the fire it becomes soft: so sinners may be softened by punishment, that are hardened by mercies.

Secondly, if God should never punish sinne, wicked men would thinke God altogether like themselves,

themselves, & conclude him a perraker in their sins
Psal. 50. 21. An ill tempered body, the more it is
 fed with good nourishment, the worse it is: so an
 ill tempered soule, with the untempered mortar
 of sinne, becomes worse for the mercy and lenity
 of God.

Thirdly, if God should never punish sinne,
 wicked men would set at nought al his ministers,
 and conclude them false Prophets in denouncing
 judgements that never come upon them. *Ier. 5.*

S Chrysostome
 in Epist. ad
 Rom. Hom 25.

12, 13, 14. Therefore (saith *Chrysostome*) doth
 God punish many in this world, that because
 they will not believe (*οἱ μὴ πιστεύοντες*) the
 words of commination, they may believe (*ἐκ τῆς
 πᾶσι τῆς πᾶσι*) the deeds of execution.

Fourthly, when sinne is ripened, God is much
 provoked, and it is then an easing of him to pu-
 nish sinne. *Ah, I will ease me of mine adversaries
 and avenge me on mine enemies, I say 1. 24.* Till he
 is thus eased, he is by our sinnes pressed under us,
 as a cart that is full of sheaves, *Amos 2. 13.* Our
 sinnes disturbe God in the highest heaven, they
 cry unto him for vengeance, as the sinnes of *Sod-
 om* did, *Gen. 18.* And if our sinnes cry, shall not
 he (that made the eare) heare? justice is his na-
 ture, and it is a righteous thing with him to re-
 compensate sinne with punishment, *2 Thess. 1. 6.*
 Vpon those words of the Lord, (*Ier. 4. 3, 4.* *Sow
 not among thornes, lest my fury come forth like fire,
 and burne that none can quench it, because of the wic-
 kednesse of your doings:*) It is observed by some,
 that sinnes are as thornes, which doe easily kindle
 the

Chiff. in loc.

the fire of Gods wrath. His wrath * is other- * Id. in Ier.
 wise as a fire covered with embers; his divine 15.14.
 love, I meane, (which is as warme embers) doth
 cover his wrath: but our finnes, as a violent wind,
 doe blow away those embers; and then his
 wrath appeares, then his fury breakes forth like
 fire, and burnes that none can quench it.

I want time to handle the last observation,
 therefore joyntly to apply this with the prece-
 dent points: Yee have heard, first, that it is God,
 who inflicts judgement. Secondly, that he doth
 it not except he be provoked by wickednesse; and
 if he be so provoked, hee will doe it. Thirdly,
 and that to his owne place and people.

Behold here how wee may come to lose all Application.
 our prerogatives, Churches, Cities, prosperity,
 safety, peace, Gospell, and what not: by running
 the courses of wickednesse. Who can number
 the blessings we have enjoyed? The world can
 tell that of all the trees in the garden wee are the
 Vine; amongst all flowers, wee are the lillie; a- 2 Esdr. 5.23
 mongst all fowles, we are the dove; amongst all
 cities, wee have *Shiloh* and *Ierusalem*. Vpon us
 God hath with a full hand powred those blef-
 sings, which he hath but sprinkled upon others:
 temporall, I meane, as well as spirituall blessings.
 All other countries are in some things defective; Sands Trav. 1.4.
 but England, like a provident parent, doth mini-
 ster unto us whatsoever is usefull; foraigne ad-
 ditions but onely tending to vanity and luxury.
 The summer burnes us not, nor doth the winter
 benumme us. Wee may sit and sing under our

—Penitus to-
to divisos-orbe
Britannos. / r.

Ecl. x.

owne fig-trees, and drinke the wine of our
owne vineyards. As in situation, so in felicity,
our beloved Isle is wholly disioyned from all
the world. They that have travelled the Bel-
gicke Provinces, can witnesse the miserable foot-
steps of warre, and the tyrannie of desolation:
Churches and Cities have no more monuments,
but the ruined foundations, to testifie that they
were. Whereas peace is within our wals, and
prosperity within our Palaces. Our artificers
may sing in their shops, husbandmen may cheer-
fully follow the plough, and students peaceably
apply their bookes. We heare not the murthe-
ring pieces about our eares, we see not our
Churches & houses flaming over our heads;
we feare not rapes and outrageous violences to
be offered to our wives, our daughters, our ma-
trones, and our virgins. We feele not the rising
of our houses, the ransacking of our temples, the
spoyling of our goods, nor the miserable inso-
lency of our insulting enemies. We see not the
wife breathing out her life in the armes of her
husband; nor the tender babe, snatcht from the
mothers breasts, either bleeding dead on the
pavemēt, or sprawling on the merciles pikes. We
see not the high way strewed with breathlesse
carkasses, nor our streets swimming with blood.
We cannot judge of the terrors of warre, but by
report and heare-say. Though God hath tossed
our neighbour-nations, and made them like a
wheele, and as the stubble before the winde; yet
this Iland, or Britaine, our deare Country, hath
stood

stood like the Center, with unmooved firmnesse. Oh how happy might we be, if our iniquity did not envie our prosperity, nor our wickednesse make way to our wretchednesse? Whether it come to passe, *Ex Damonis injuria*, vel *Ex hominis incuria*, from the Divels malice, or mans neglect, so it is, that for so many talents of Gods blessings, we give him not a dramme of service. Nay, we give him the worst of all things, who hath given us the best of all things. For his blessings heape, and shaken, and thrust together, we give him iniquities pressed downe, and yet running over. As *Archimedes* tombe was over-growne with thornes, when *Cicero* Cic. Tusculan. quest. lib. 5. came to visit it: so is our land with heapes of vices. From the Cedar to the shrubbe, from the Eagle to the wren, from the highest to the lowest, from the yongest to the oldest, we have all corrupted our wayes. Sin was woont to love privacy, as if she walked in feare, like one in danger of an Arrest: but now she dares shew her face without blushing. Though the heavens blush at the view, and the earth sweat at the burden of so vile sinners, and the Prophets proclaime open shame and confusion against them: yet they neither shrink at the shame, nor feele the horror, nor feare the revenge. Now may we see the truth of that Præmonition, In the last dayes 2. Tim. 3. 1. perillous times shall come. The times are now so perillous, that it is scarce safe to be an honest man. Vertue, like *Ioseph* for his goodnesse, is brought to the stockes and yrons. Looke upon
this

this Angle of the world ; for so, we thinke
ANGLIA signifies : how doth it swarme
 with all abominations ? with oppression, extor-
 tion, prophanenes, uncleannes, unmercifullnesse,
 envie, malice, pride, fraude, briberie, luxurie,
 and the rest ? for to name all particulars is im-
 possible. We neede rather teares to bewaile them
 than a tongue to report them. And, if the whole
 land be so full of sin, shall we thinke this City
 free ? Nay, this is the Pontificall seat of sinne,
 where she is never non-resident. As many lines
 meet at the Center: so all sins by a generall con-
 fluence to this place. * The word of *Stephen Gar-*
diner, L. Chancelor, to Sr. Thomas White, L. Ma-
major in the star Chamber. My L. take heed to your
charge, the Citie of London is a whirlpoole, and a
snake of evill rumors, there they be bred; and from
thence spread into all parts of this Realme. There is
 a commō Proverbe in Germany, that the Coun-
 try of Suabe alone is able to furnish all Ger-
 many with strumpets, Franconia with rogues
 and beggers, Bohemia with heretickes, Bavaria
 with theeves, Westphalia with perjurers and
 false witnesses, and the Marquisat of the Rhine
 with gluttons. I would to God, that London a-
 lone could not furnish all England with all these;
 with strumpets, rogues, beggers, heretickes,
 theeves, false witnesses, gluttons; and with any
 others, that are audacious in sinne. Our wick-
 ednesse is such, and so much, that it is all, if the
 idolatry of Rome, or the blasphemie of Turkey,
 can go beyond it. I know there are a few names

* Holinshed
 Chron. Ann. 1.
 of Q. Mary.
 Grimstone
 State of the
 Empire. p. 566

in *Sardis*, that have not defiled their garments; some amongst us, that make conscience of their waies: but what are these in comparison of the rest? How many ignorant are there, to one that hath sound knowledge? how many swearers, to one that feares an oath? how many oppressors, adulterers and hypocrites to one truly religious? As *Ierusalem* justified *Sodom*, so we may well justify *Ierusalem*; abounding in all damnable abominations.

What then can we expect but that God should stint the influence of his favour toward us, withdraw from us all his blessings, powre upon us the full vials of his wrath, and make us a spectacle of his justice, as he did *Shiloh* and *Ierusalem*.

Wee are now by reason our sinnes, circled round with imminent dangers, destruction with faile-stretcht wings hovers o're our heads, and a cloud of mischief is ready to breake upon us. Not to mention other particulars, materiall in this kind, the glory of our nation hath of late bin eclypsed, the lively lustre whereof was ere while so resplendent, that it dazled the eyes of all such as were neere or about us; God hath not gone out with our armies, but hath suffered our enemies to prevaile; our young men and our strong men of the highest ranke have fallen by the sword. So that, as fluttering birds fly wondering about the Owle, our friends have wondred, our foes rejoiced at our ill success; hissing and clapping their hands, to see our glory swallowed up. Whence this but from

* Indeed wee
doe commonly
impute it unto
other causes,
but wee forget
our finnes,
which are the
principall,

our finnes*:

Besides, the massacring Angell, that harbinger of death, doth againe visite our land; God for our finnes doth now send the pestilence home to our doores, this his pursuivant rides circuit in our City, Country, and Vniversity; and catcheth men as with a snare, perhaps when they most hast from him, and will not be rid away, so long as our finnes invite him to tarry. Our sins are the cart-ropes that hale downe the plague and all other judgements upon us; they are the enemies that ring our knelles and proclaime our funerals; they are the thicke clouds which hinder the Sun-shine of our prosperity; they are the false strumpets that make a divorce between Gods mercy and our safety; they are the traitors that forfeit into Gods hands all those privileges, which we have hitherto inioied. And shal we still twist these cart-ropes and strengthen the hands of these enemies? shall wee still increase these clouds, and foster these strumpets and traitors? Nay, rather let us bethink our selves of some remedy, against that misery which is like to fall upon us. *ENGLAND* hath now for her finnes (as it were) many swords drawne out against her, and shal she provide no buckler? Her owne brood is ready to bite out her belly, to put out her candle, to shake her foundations, and shall we not looke about us?

Where are you, yee deputies of *Moses*, yee sonnes of the Highest, into whose hands God hath put a sword of authority, for no other purpose

pose but to strike at sinne? Will yee suffer it to rust in the sheath, or hold it in your hand and never strike? Will yee, like *Iehojakim*, sit beaking your selves before the fire of ease and rest, and wholly neglect the discharge of that high place to which God hath called you? Or will yee for a bribe sell your connivence (and withall your conscience) where yee should give your punishment? Will yee *turne righteousness into worm-wood, judgement into gall, and the fruit of righteousness into hemlocke?* Hof. 5. 7. & 6. 4
12.

Mistake me not, I aime at no particular person; and I trust you will not condemne the poore swallowes for chattering and using their voice, agreably to nature. *Bessus* * surmised * * Plut. de sera
numinis uitio-
ne. they cried against him, that he had kil'd his Father. If the speech meet with any of you in particular, it is not in my intent, but in the event. Nor do I lay the fault upon Magistrats in generall, that all sorts of finnes are so rife amongst us. Yet (to speake truth) when I consider how powerfully the Ministers of this land, especially, they of this City, do labour to beate downe sinne, I begin to thinke there is some want of courage or diligence in the Magistrate: & that he himselve is perswaded, that if hee would doe his best, many disorders might be repressed. The unhappy *Cynicke*, when he saw the boy play the idle packe, went and beat his master. So when we see the forenamed finnes fly about, as fiery serpents, we must blame the Magistrate, and say with the Prophet, *Is it true? do yee judge the* Diogenes.
Psal. 58. 3

thing that is right and execute with an upright heart.

Do not our lawes strike at many disorders that are common amōgst us? Have we no law against rash swearing? God bee thanked, we have: but wher's the execution? Have we no law against Sabbath breaking? yes against that too. Yet is it openly prophaned. The reformation of

these two (to omit many others) I would commend to this Honorable Bench, but that mee thinkes I heare my friends telling me, what *Sadolet* said to *Erasmus*. *Erasmus* would proove that worshipping of images might well be abolished. *I grant* (quoth *Sadolet*) *thy opinion is good: but this should not be handled because it will not bee*

Sir Francis Bacon
Apotheg.
29.

granted. When *Lycurgus* was to reforme and alter the state of *Sparta*, in the consultation, one advised, that it should be reduced to an absolute popular equality. But *Lycurgus* said to him; Sir, begin it in your owne house. If the Magistrate would begin to reforme things amisse in his owne house, there were hope of amendment. It is not my practise to scan Magistrates, nor to rake into their actions: but this I have heard from some of your owne Bench, that by reason of your solemne meetings, and feasting this day at the house of the Magistrate, the day is scarcely so well sanctified there as it ought to be. I know not whether it be so or not, let them looke to it whom it doth concerne. Howsoever, the counsell of a reverend Bishop of our Church, in such a case, is not to be misliked.

Babington on
exod. c. 12.

So ought we to dresse meate upon holy dayes, that ever

wee

we have a care of the salvation of them that dresse it: who being created and redeemed as we our selves be, ought not so evermore to be kept at this service, as that never they may heare the word, receive the Sacrament, and praise God in the congregation with his people. For that should bee to eate the flesh of them, and to drinke the blood of them most cruelly, yea, to bury them in our bellies: and for our bodies to destroy their souls for ever. Rather remember *David's* refusall to drinke the water that was bought so deare; and provide so that the one being done, the other may not be left undone. I know well, that Magistrats are called Gods, because they represent his Majesty and magnificence on earth, in which respect much is to be granted them: but yet (by your leave) such should remember, that the neerer they are to heaven in greatnesse, the neerer they should be unto it in goodnesse; that as God hath honored them, so they should honor him. I take not upon me to prescribe in this case, yet me thinkes some other day as well as this, might serve the turne for solemne feasts, if custom were not more prevalent than conscience. * Therefore among your manifold consultations, I beseech you to thinke upon the redresse of this, and withall of the publicque and grosse prophanation of this day.

But I must crave pardon, for I feare that through prolixity I have transgressed, whilst the zeale of Gods glory hath enlarged my discourse against the transgressions of the time.

* Magis nos docere debet iudicium veritatis, quã præiudicium consuetudinis, Aug. in plal. 105.

Yet may I with leave straine my discourse one pegge higher : and I will promise not to be over-bold with your patience.

Dent. 25. 15,
Pro. 11. 1.

There is a sinne, too much practised in this City, which (the Scripture saith) *is an abomination to the Lord*; and it should be so to his Vicegerent, the Magistrate. I meane fraud, in selling by false balance, unjusts weights and measures; and in cunning conveyances, in weighing or meating; such as cheat the buyer. They say, there are som who in stead of *Troy weights* use *Venice weights*, which are very deceitful & not warranted by law : they say, that amongst * *Grocers, Bakers, Colemeaters, Victuallers* and divers others, there is much fraud used in this kind and to the great detrimēt of his majesties subiects. I am not ashamed to name these things in this place, when they require reformation. There are laws (no doubt) enacted against this injustice : but these laws without execution are but a dead letter. It is in you (Right Honorable) to put life into these laws, as *Elisha* did into the *Shunammite* sonne, and to set them upon their feet : it is in you, to take away these exactions from Gods people, and to maintaine the true weight and balance. There is another disorder, which had almost slipt my memory; they say, that the provision, which the Country brings in to serve the City, cannot be bought by householders but at a deere rate and at the second hand; the hands (I meane) of regrators and hucksters that forestall the market. Shall these things passe uncontrol-

Silk-men,

controlled, unpunished, unreformed? God forbid. The mentioning of these particulars, some may thinke not so fit in a sermon. But the care is taken, let them thinke what they please; I am sure this exaction and injustice doth displease God. The poore people already smart for it, and (if it be not punished) the whole land may smart for it. No question, you know many other particulars, in this, and other kinds, which require speedy reformation: therefore set your selves to the worke. Let it be your care (Right Honorable) to punish these and all others finnes: doe something this yeere, that may cause you to be had in remembrance hereafter. Be not unmercifull to your Country, whilst you are over-mercifull to offenders, but punish offenders and strike at the root of sin, for sinne striketh at the root, & shaketh the foundation of our land.

In briebe, let inferiours as well as superiours, every one in his severall place put his hand to this worke. Every one that loves his nation, that favours religion, that wisheth the continuance of the Gospell, desires speace and prosperity unto our kingdom, let him consecrat his hands to pull down the kingdome of sin. Downe with it, downe with it, even to the ground. So long as sinne reigneth, our kingdome cannot flourish: but the sinewes of our state will shrink, our policy will be no better than lunacy, and our glory bee turned into ignominy. It is not our profession of the Gospel, nor any other prerogative, that can in this case defend us. Did not

Sir Walter Ra-
leigh Hist. of
the world l. 2.
c. 15 §. 1.

Ecd. 7. 10.

* λέγειν ὡς

πολλοὺ ποτη-

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ἐν τῷ ἄνθρωπῳ

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Charact.

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God punish *Shiloh* his owne place: and Israel his owne people: Did hee not permit the *Chaldeans* to destroy the Temple built by *Salomon*; the *Romans* to overthrow the second Temple; the *Turks* to overthrow the Christian Churches in *Asia* and *Europe*, when the people became wicked? The *Trojans* beleevd, that while their *Palladium*, or the Image of *Minerva*, was kept in *Troy*, the City should never bee overturned; the *Christians* in the last fatall battell against *Saladine* did carry into the field, as they were made beleve, the very crosse wheron Christ died, and yet they lost the battell, their bodies, and the wood: as the *Israelites* did the *Arke*, when they fetchd it into the camp, from *Shiloh*. Therefore trust not to the signe, butto the substance of Gods worship; it is not the professiō, but the practise of religion, that can gard us. Look we therefore to that, and this wee cannot doe, except we abandon our sinnes. Therefore abandon your sinnes, cast away from you all your transgressions whereby yee have transgressed, pull those Scorpions out of your bolomes, weed these nettles out of the garden of your hearts, spue out this gall of bitternesse, break off these bonds of iniquity. Say not thou (if thou wouldest chop Logicke with God) what is the cause that the former dayes were better than these? *Theophrastus* makes it the character of a pratter, *to find fault with the present times, and to say men are now worse than before. We all cry out, the dayes are evill, while wee helpe to make them Worse.

work. All complaining, all censures, none amend.
The Scribe points to the Publican, the proud
gallant points to the miserable squire, the well
conceited hy-pocrite blames the dissolute, & the
dissolute layes the fault on the hy-pocrite, that the
dayes are evill. But if every one would mend
one, the times would then be better. Therefore
let every one begin at home. It was the proud
Pharisee that broke his neighbours head, the
poore Publican smote his owne bosome.

Luk. 18. 11.

To conclude all: God hath highly advanced
us into his favour, he hath honored this nation
of ours above all the nations in the world; for
shame let not us out-sinne all the nations in the
world; for, if we out-set them in sinne, we must
out-suffer them in punishment. For our sins past
let us seriously humble our selves, and by faith
lay hold on Christ, that they may be pardoned:
and for time to come let vs implore the assi-
stance of Gods Spirit, that we may be able by
his power to mortifie our sinnes. So shall that
cloud of judgement be dissolved, which hangs
over our heads; so shall that fire of wrath bee
quenched, which is already kindled; so shall that
sword of vengeance be put againe into his sheath
which is already drawne out, but hath not stri-
ken home. So shall Gods blessings fall downe
upon us, his gracious showers; spirituall, tem-
porall, eternall blessings; personall and nationall
blessings; whole miriads of blessings. Happy,
o happy, are the people that are in such a case:
blessed, o blessed is that people, that have the

G Lord

